

**"JEHOVAH JESUS CHRIST."****As Used by Paul in His Epistles.**

A very strong expression is this. The ordinary translation of the phrase is "The Lord Jesus Christ." This conveys an idea of majesty, authority, power and right. It is a beautiful expression and strong.

But with us there is the conviction that the usage of the Greek language warrants a translation of these passages that is stronger: that the word which is translated Lord should, in many cases, be translated Jehovah. This conveys a richer idea. Not only majesty and authority are in it, but also divinity. And Jehovah is not only God, but the God of the Covenant, the God who made the covenant and who keeps his covenant with his people.

The Greek word for "Lord" is kurios. It is a word of wide meaning. Sometimes it is used in a mild sense, the equivalent of our word "sir." Oftentimes, especially when it is accompanied by the definite article "ho" (ho kurios) it describes the incarnate Son of God,—the Son as he moved about in human flesh.

These are the two most common usages of the word. But there is a third use of the word, which is peculiarly rich. In our English translation of the Bible it is imperceptible. In the Greek it will be noticed only by him who reads slowly. It is that when the word kurios is used in reference to the divine being, but not accompanied by the definite article "ho," it is the equivalent of the Hebrew word "Jehovah."

In two or three passages of the New Testament this is obvious. Matthew 22: 44, "The Lord said to my Lord," is a quotation from Psalm 110. In the Psalm (in the Hebrew) the first "Lord" is Jehovah, and the second is Adonai. In Matthew in the Greek the first "Lord" stands without an article, while the second has the article. Obviously, the meaning is "Jehovah said to my master." And again "David therefore calls him Jehovah." Thus Jesus denominates himself Jehovah.

In the Hebrew of Psalm 2, we read "Jehovah (the Lord) hath sworn and will not repent." In Hebrews 7:21, this passage is quoted, and the word "kurios" (the Lord) stands unaccompanied by the article, and should be translated here also "Jehovah hath sworn."

In the Septuagint version of the Old Testament, the same distinction is observed, not exclusively but very generally. In ordinary use the Greek equivalent of the Hebrew word Jehovah is kurios without the articles

**In the Gospels.**

In the Gospels this brings us to some very vivid readings. In the song of the angels at the birth of Christ, we find this kurios without the article; it calls for the translation "To you . . . is born a Savior, who is Christ Jehovah." In Matthew 21:9 (the triumphal entry into Jerusalem) the song of the people is "Hosanna to the Son of David: blessed is he that cometh in the name of Jehovah," that is, in his character as Jehovah. Mark 11: 9, "That cometh in the name of Jehovah." Luke 19: 38, "The king that cometh in the name of Jehovah." John 12:13, "That cometh in the name of Jehovah." The four-fold repetition of kurios without the article in the account of the triumphal entry is significant. No wonder the Pharisees replied, "Master, rebuke thy disciples."

In Luke 20: 37, "Moses calleth the Lord, the God

of Abraham," we noticed here also kurios without the article, and translate it, "He calleth Jehovah the God of Abraham," etc.

**In the Epistles.**

We will not tarry in the Gospels; turn we to the epistles, to see what light this peculiarity of usage may throw upon their messages.

In the first place, it gives to them a directness as a message from the covenant God himself.

Romans 1: 7, "Grace to you, from God our Father and Jehovah Jesus Christ." 2 Corinthians 1: 2, "And peace from God our Father, and Jehovah Jesus Christ." Ephesians 1: 2, "From God our Father and Jehovah Jesus Christ." The same expression is found in Philippians 1:2; in 1 Thessalonians 1:1; 2 Thessalonians 1:1, and 1:2; in Philemon 3; in James 1:1, and in Jude 4, the literal reading is, "Denying the only Master, Jehovah Jesus Christ."

Our English version of Ephesians 4: 5 reads "One Lord, one faith, one baptism." But the kurios is without the article. Let us, therefore, read it, "There is one body and one spirit . . . one Jehovah, one faith, one baptism." It is unity in God himself; we are one because one in God.

Hebrews 10:13 reads, "Saith the Lord." It is a citation from Jeremiah 31:33. Jeremiah writes: "This shall be the covenant that I will make . . . saith Jehovah." In Hebrews, we find the word kurios without the article, and it should be read just as in Jeremiah "The covenant that I will make, saith Jehovah." Our covenant relations are direct with God himself.

Attention to this point, as we read Hebrews 12:5 will make us give more heed to our chastisements, "Despise not thou the chastening of the Lord." The more accurate rendering is "Despise not thou the chastening of Jehovah." If only we could recognize that our chastisements come from Jehovah himself, we should certainly heed them the more more carefully.

Once more, let us read in 1 Peter 1: 25, with like attention to the original and we shall find that "the word of Jehovah standeth sure, and this is the word which we preach."

**In the Apocalypse.**

Here, without comment, we simply quote a few verses. Revelation 4: 8, "Holy, holy, holy, Jehovah God Almighty;" 18:8, "Strong is Jehovah, God who judgeth her;" 19:6, "For Jehovah God omnipotent reigneth;" and 22:5, "There shall be no night there, for Jehovah God giveth them light."

**Conclusion.**

In these passages we see special messages from above.

In the Gospels we see with clearness the divinity of Jesus; the angels call him Jehovah; in the triumphal entry, the people call him Jehovah; in the temple he calls himself Jehovah.

In the Epistles we see Jehovah sending messages to us. We must heed them as coming from the covenant God.

In Hebrews we find that the covenant of our redemption is that Jehovah himself puts his laws in our hearts. Let us cherish them.

And from Peter we learn that "the word of Jehovah" is the rock on which we stand.